

THE ANTI-SLAVERY BUGLE

Is published every Friday, at Salem, Columbia Co., Ohio, by the Executive Committee of the Western Anti-Slavery Society; and is the only paper in the Great West which advocates secession from pro-slavery governments and pro-slavery church organizations. It is edited by BENJ. S. and J. E. ELIZABETH JONES; and while urging upon the people the duty of holding "No union with slaveholders," either in Church or State, as the only consistent position an abolitionist can occupy, and as the best means for the destruction of slavery; it will, so far as its limits permit, give a history of the daily progress of the anti-slavery cause—exhibit the policy and practice of slaveholders, and by facts and arguments endeavor to increase the zeal and activity of every true lover of Freedom. In addition to its anti-slavery matter, it will contain general news, choice extracts, moral tales, &c. It is to be hoped that all the friends of the Western Anti-Slavery Society—all the advocates of the Disunion movement, will do what they can to aid in the support of the paper, by extending its circulation. You who live in the West should sustain the paper that is published in your midst. The Bugle is printed on an imperial sheet and is furnished to subscribers on the following

TERMS.

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We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion to be addressed to the Editors. All others to the Publishing Agent, JAMES BARNES.

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Reported Photographically for the Freeman.

Speech of Wendell Phillips,

Delivered on Sunday afternoon, the 14th inst., at the Assembly Buildings, Philada.

Our object is the abolition of slavery, and these meetings which we hold are mainly for the purpose of that purpose. There is of course a great variety of opinions as to the most proper means for the abolition of slavery. It is natural there should be, as long as men think independently—and it is only from independent thinking that such a cause as ours or any unpopular cause gets either sympathy or aid. It is very natural, therefore, that there should be great varieties of opinion as to the means by which slavery should be attacked; and doubtless it is equally true that when slavery is abolished it will be accomplished by the union of men of all ideas, or rather, I might say, it will be the result of the efforts of all men, whether united or separated, who honestly hate the institution and earnestly labor to put it down. The abolitionist therefore, because he proposes a particular method in which to attack slavery by no means asserts that this is the only channel through which the great current of public sentiment can move; still it is equally a truism with what I have been saying, that there is such a thing as a good way and a bad way; an efficient way and an inefficient way; a way that wastes means and a way that husband them; a way that will hasten results and a way that will postpone them indefinitely. Now, the duty of those men who have devoted life and influence, feeling the cause to be worthy of life and influence, is certainly this, to use all the means in their power to point out which is the best way, and to press it on the attention and to recommend it to the adoption of the community in general. The abolitionist, therefore, when he presses upon his fellow citizens a particular method by which slavery is to be abolished, by no means asserts that there may not be honest labor in another direction; by no means is he so wild and ignorant as to suppose that all minds, like all watches, can keep time together; not even as near as all watches can, and you know Charles V. found he could not keep them together.

The duty, however, of adopting and perseveringly recommending the best method, is just as important when we recognize this idea of human nature as when we do not; especially when we can consider further, that slavery is an evil by no means of a slight character, by no means of a narrow extent, but that it has covered the land for two centuries, that it corrupts almost every element

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of the national character; that we meet it in its influences at every turn; that like the skeleton in the feast of the Egyptian, there is no religious, no rejoicing anniversary to which slavery in the present state of the country is not and ought not to be guest. You will remember the complaint of the clergymen who went to London to form what they were pleased to term the "Evangelical Alliance," and who thought they had got four thousand miles away from the plague-spot of their country, but to their dismay and discomfiture it was flared in their faces at the very moment they wished to unite the Christianity of the world in a set of abstractions, causing them to cry out in very shame and distress, "Is there no place free from this abomination?" Well, now the duty of the abolitionist is to see to it that there be no place where the conscience of the American nation can exist, into which the preacher of an awakened responsibility on the subject of slavery is not introduced.

Well again, you must not expect that reform is a matter of peace. It never was, and it never will be. The greatest, the only perfect reformer that ever appeared on earth, said he came not to send peace but a sword.—Reform is always aggressive. It cannot be otherwise. The moment it sinks and lulls itself into quiet, it ceases to be reform. And yet whenever there arises a call for a great and national reform, there always starts up a variety of characters, and the natural, inevitable consequence is collision, and it cannot be otherwise. You will find that in all history, you will find that in every state of society, the moment there is a call for reformation, there will appear men of great charity, men who are like the Hindu fanatic. Their religion consists in putting out their eyes; their charity thinks to cover a multitude of sins by sealing up their eyelids instead of getting rid of the obstruction to a clear and searching vision. These are the moderate men, these are the men to whom Luther alluded when he described Erasmus, his contemporary. "Men who strive to walk upon eggs without breaking them." They are the men who think that moderation is the secret of success, when on the contrary there never was a reform carried by moderate means or moderate measures, and especially when the evil sought to be eradicated had spread its roots through the whole structure of society.

The whole progress of Christianity exhibits a series of great moral battle-fields. It was not by moderate means that its principles have been promulgated. Luther and Fox were not moderate men; Lamartine is not a moderate man. He is a bold, outspoken man. It has not been by the soft spoken language that the masses of Europe have reached painfully, and step by step, that elevation where now the swan song of labor begins for the first time to be cheered and warmed by the benignant rays of God's sunlight. These moderate reformers constitute a class against which there must be directed not the attacks, but almost the suspicion of men that fear to grapple with the great national sin. Then there is another class of reformers who always come up when a reformation is proposed; who are like the men in our State Legislatures, always ready to vote for a bill, but are sure to saddle it with an amendment which will secure its defeat.

These were the colonizationists of our early enterprise. Men whose tears always flowed at the thought of the black man being so far off from his native soil, whose health could only be secured, while the breeze of his native hills fanned his cheek. These are the men who claim to be abolitionists, and vote for Henry Clay, thinking they can no where place their heads so safely as in the lion's mouth. These are the men who under the plea of regard for our principles, betray them. I make these remarks to show that nothing strange has happened to us, because it is the fate of every reform to find these classes of individuals, more dangerous from their proximity. Their disguise, therefore, must be exposed, they must be contended with. The abolitionist, therefore, is obliged to be an aggressive man, not only on the institutions and evils of society, but on those who propose plans for relieving them. This is his vocation, to see that the energies of the great national conscience are not wasted. It is his duty to see as far as God has given him ability, that the current is not shifted from its proper channel. He becomes, therefore, necessarily, an aggressive man, a fighter, a sentinel. His means are small, the evil is great; his time is short; ruin looms in the distance; he must meet it, and meet it with such materials as he has at hand. Again, all these considerations receive more importance from the fact that the institution in the midst of which he stands, is so overwhelming, so strong, so mighty, and from the extremely erroneous views that prevail on all sides of him concerning it. For instance: On this day there are gathered together in various Churches those who call themselves the representatives of the religious sentiment of the nation, those who presume to represent the Christianity of man. And there is an activity on their part. They can remember the Hindu, translate the bible in all the tongues of the globe, flood all the Sandwich Islands with enlightenment, Christianity and civilization. They have gathered together every village from Maine to Georgia to interest in the ends of the earth all those who sit beneath their ministrations. But the Bible to the man who speaks the tongue of his mother tongue, the Bible to the oppressed on the banks of the Potomac, the rights of man to the thousands of Alabama and Arkansas, they have no voice, no ear for their complaints.—They are silent beneath the idea that their position discharges them from all responsibility in the matter. The idolatry of the people on the other side of the globe—the Pope of Rome, who is blessed with all the aid which wealth and science can afford, that is their care, and over that they watch with individual responsibility; but the wrongs and miseries of three million slaves in the Southern territory, and far worse than that, the corrupted sensibilities of fourteen millions who stand with their feet upon their necks—all

this is tabooed to those who represent the religious sentiment of the American people. Well, now, here is a duty for the abolitionist to perform before he can hope to topple down this great Bastille of oppression and infamy; he must get the religious sentiment on his side, nothing less can grapple with it.—Every thing else it can bribe, everything else it can overwhelm, everything else it can bully. When he shall once bring to his side the religious enthusiasm of the old Puritan stock, with all the vigor of that age when they took their life from the European side, justice and humanity shall triumph. This is the only way, according to all human probability, in which it will ever be done. Of course we speak with reference to the manner in which things are usually done in the world, or the manner in which history informs us they have been accomplished in all past ages. We have no idea what the angelic state of man may be in future times.

The period may come when he will act upon higher principles; but if man is to be what he has been, there is nothing that cannot be so powerful, so subtle, so determined an institution as slavery, but the religious sentiment.

The mistake of some abolitionists is that they go cap in hand to the door of what they are pleased to call a church, almost asking pardon for what they call schismatic movements. When the Pope excommunicated Luther, Luther did not apologize. He excommunicated the Pope; the world will decide which was in the right. We are bound to exclaim with Melancthon, "We are the church, whoever separates from us, separates from the church." Christianity is always the highest idea of the age. It is always the leader of civilization. Why I recollect a year ago this month, the New York Evangelist said in a long article, that the church had been receding in its duty; that reformers not connected with the church, not even professors of religion, had anticipated the church. It said the church was asleep, and I am sure I will not dispute that. But the church is not the worst embodiment of Christianity; it is not God's representative on earth. You will remember what the Scotch chief said when invited to quit his seat at the foot of the table, and take the head of the feast.—He replied, "Where Macgregor sits is the head of the feast." And so it is in relation, where good is done, there is the church.—Infidelity never fathered a noble action; I claim them all for Christianity. A noble thought has never come up from her. Every good and every perfect gift cometh down from the Father of lights. There can be no Christianity except in what is Christ-like, and to imagine that any thing out-does the church of Christ is blasphemy. I know no apostolic succession except the men on whose heads God's own hands have rested, the Luther, the Pascal, the Olier, the Howard, Elizabeth Fry, the Clarkson, and others, through whose works God has called up Christianity step by step in its onward march.

Christianity does not exist in an idle organization, mark me I am not saying that the church organization of this land is an idle one, and I will try shortly to prove to you that it is not, I am laying down a few rules by which I will try to prove which is the infidel, which is the head of the table.

Christianity is ever active. It cannot exist in an idle church. The Master comes to the door and knocks, in the voice of a new idea. He says to the church, come up higher. He wants the world to take another step in the direction of right, justice, eternal truth. It is now the cause of the drunkard, now of the slave, now of the battle field, and now the cause of moral purity. No matter what it is. It knocks at the door, if the sheep hear the shepherd's voice, they will answer it and come out and follow him to the wilderness. If there be no answering appeal, then their religion is a matter of habit and not of principle. There never was a man who loved truth and justice and humanity, whose heart would not have leaped in his bosom at the summons to do battle in behalf of a higher phase of God's Providence, no matter what the consequences to him personally may be. An illustration of what I mean is suggested by the circumstances in which I stand. In Great Britain the Friends were a noble band in behalf of the slave, before the earliest times of Wilberforce. They did their duty well, and it was to men whose names an ungrateful world has forgotten, we owe it, that the vessel of anti-slavery reform ever reached a safe harbor. It was to the Allens, the Dillwyns and others whose money was poured out like water, who never counted day nor night, that the negroes owe their liberty.—The Friends in Great Britain now have no abolitionism in them. I will tell you why I judge them so; if they had a spark of anti-slavery in them when the question of tory and whig; and the corn laws, the charter and all the other liberal and republican questions came up, their hearts would have leaped in the cause, and they would have been like their fathers, found battling in behalf of freedom, justice and humanity; but they were abolitionists by habit, and consequently their hearts did not leap in the cause, and they were not found following in the footsteps of their fathers.

Now there is another difficulty and a very great difficulty too, which the abolitionist meets with at every turn. We come to the American people with the idea that it is the wisdom of Christianity to serve the human race, and ask them their idea of our slave system. Well they are steeped to the lips with the idea that the negro is property, we cannot get this idea out of them. If you argue with a man till midnight, and finally succeed in enlightening him so far as to enable him to distinguish between man and brutish beasts, he all at once learns that Captain Sayre helped a man to gain his liberty, and asks you if you approve of stealing slaves, if you approve of aiding the slave to escape. It is impossible to get it out of his mind, that between him and the negro, a shadow of the slave holder ever stands; you cannot enable him to comprehend the great, and what should be the self-evident truth, that a man has the first

right to himself. Frederick Douglass once told me a lady, asking her to give him money to help the anti-slavery enterprise, a pious old lady who left forty or sixty dollars to the church where she worshipped, told him she could not conscientiously give anything to a man guilty of the crime of stealing himself. Now mark you by which the abolitionist is to be turned, turning it in his ears, man is property; tell him it is right to aid the escape, turn the slave holder over to the power of truth—truth mark you. But should ever be spoken for the purpose of exasperation, and no truth should be spoken from fear of exasperating any slaveholder and his abettors should be every side with the assertion of man's humanity; let the cry be, the negro is property.

Which is possible to bring to them, upon the mind and conscience of the American people. I know the broad capabilities of the Anglo Saxon language for sarcasm, reproach and denunciation; but I also know that the Anglo-Saxon race has a capability for sinning, which surpasses the utmost capacity of the language to denounce their sin, and therefore no man need fear of erring as long as he confines his reproaches and denunciations within the dictionary. Another generation will wonder at the tameness with which we rebuke the slaveholder.

But I wish to pass in review, some of the other relations that bind us to slavery. Now there is the State. That is another great element, and the question is with the abolitionist what shall he do with the Church and State. There is no disposition to shed blood, to raise an insurrection. That will not do. Every body ignores that. You must create a great public sentiment in favor of abolition, is the cry. We all agree to that, but how is this great public sentiment to be raised? Shall it be done by these mild men that sit under the shadow of our institutions, to rebuke in the abstract the institution of slavery? Mild means have been tried for a long time, and the institution has been growing stronger and stronger under these mild attempts to overthrow it. We must try some other means. But you would not abolish the 'union,' say they, they, in order to get rid of slavery! Why it is by no means certain that we would not. But you might get rid of slavery quicker some other way. This is not the question.

This is an American question, the question of a man whose life is in accordance with that of the politician described by a certain author to be "a man who so served God as not to offend the Devil." Now the American people love a compromise. It is bread and meat to them, and therefore the American's first question is, can you not get rid of slavery by some other way? I was not born to abolish slavery. No man was sent into the world to abolish slavery or intemperance, or anything else. He was sent into the world to do his duty, and after he has done that, consequences are God's. You say, by staying in the union you might abolish slavery in a short time. By exciting insurrection I might do it quicker still. Perhaps were I to drink every day in public Sam Johnson's toast, "Here is to the first insurrection in Jamaica," it would help materially to bring about this result. Who knows but that it would startle the slaveholder quicker than anything else? But it is not the quickest but the right way which you are bound to take. You have no right to remain in the union in order to abolish slavery, any more than you have a right to remain in the church for the same purpose. Our first duty is to consult the light in our bosom, a light placed there for our guidance by the hand of Deity, and its guidance we are bound to follow, without looking at ultimate results, which are God's. One great fault of the American people is, that they cannot trust God. They are not only afraid to trust Him, but they do not know what it means to walk by faith and not by sight. You must prove it to a man; good must spring up under his feet. This is one of the compromises of our character which has corrupted the church. We had good sense enough, when the vessel of State was launched. There never were more faithful people than the early Friends and Methodists. They got rid of slavery in the church, but they were mystified by the relations into which they were cast by the workings of a corrupt political government, and became entangled into it, lost sight of their responsibility to God, and went on acting under the government, and taking part in it; touched with, and necessarily became defiled; and slavery has not a better bulwark than the Society of Friends, nor a stronger champion than the Methodists of the United States.—What has turned these men aside from their opposition to slavery? An affection of the atmosphere in which they have been brought up. We have been probably dreaming that slavery would be abolished some how or other. We were to stay and be sinners a very little while longer. Just as a Liberty party man told me the other day, who will vote for John P. Hale, whose principles he don't dare even to ask—a man who has not yet found out whether man has property in his fellow man. After speaking to this Liberty party man upon the subject of the national conscience, he said: "This is just what I told our Convention last week. I told them that, after the next election we must lay down some great principle." (Laughter.)

We have been told, we are always told, that it is not a proper time just now to abolish slavery. This has always been the cry and it ever will be. As in the case of property so in the case of slavery. The miser always desires a little more than he has, and the slaveholders and their coadjutors, say the time is just a little ahead. This has been the cry since the adoption of the constitution. What are the facts?

Why the slaves have increased from thousands to millions, and the slave power has ramified itself throughout all the departments of state, church and society. But there has always been a good time coming, when the chains should be stricken from the limbs of

the slave, and he should rise up a man. It was to be in 1807 when the slave trade was to be abolished. Indeed this was the general conviction, and so the people went into partnership with Georgia and South Carolina, until that event should come to pass. The abolition of the slave trade came at last, but unfortunately it found an unexpected guest at the board. The cotton interest was seated there. The value of slave property had so greatly increased that the extermination of the evil was out of the question. But they said again let us look a little ahead. When slavery gets cooped up in narrow limits, and has no more virgin soil to burn out, then said Randolph, "the slaves will accumulate so fast that their masters will run away from them." (Laughter.) This would have been a capital way of getting rid of slavery, but unfortunately the masters have not yet concluded to run away from the slaves, and they are equal in numbers to the slaveholders.

Well they said the Mississippi will shut slavery in. It cannot go beyond that river. But when slavery arrived at the Mississippi, and found it was hard pressed from behind, it very quickly leaped over the Mississippi and established itself on the other side of that mighty stream. And now they tell us that slavery is to run away, away off to Mexico, so far that it will never get back. (Laughter.) It will be time enough to believe this when we see slavery running. But that will never be if you let it take its own time for it. It is needless to talk of the slaveholder giving up his slaves, or of slavery running away. Slavery can be overthrown only by uniting against it the religious sentiment of the land. To do this we must agitate, must speak, must write.—Portly men with a great deal in their pockets and very little in their heads, laugh at tracts and books and abolition speeches, and pretend to despise their influence, and perhaps in their ignorance they do despise it.

George Sand and La Menais began to talk to the inhabitants of Paris, to write tracts and scatter them among the people. And Louis Philippe and his government laughed at George Sand and La Menais and their tracts and speeches, but one morning the rich and wise monarch, the Napoleon of peace, saw before his palace the blues who had counted their number, and heard them uttering the words of George Sand and La Menais, and in a few minutes you might have seen an old gentleman with a woman packed under his arm and an umbrella in his hand, marching at a brisk pace towards the railway station. They had talked him out of his palace, they had talked him out of France, they had talked France into a republic. (Applause.) So let us talk everywhere, and talk in season and out of season. Let us say everywhere and on all occasions, the negro is a man, and has a right to life, liberty, and the pursuit of happiness—he has a right to himself, and let us say we will help him to gain his rights, that we will help him to escape the prison-house of bondage. Let there be no shrinking. Let us come boldly up to the mark. I am reminded of what Doctor Howe told me this afternoon in relation to an interview he had with Captain Sayre in the prison at Washington. The Captain remarked, it is true I have violated the law of this little plot of ground which you call the District of Columbia, but I have not violated the law of the kingdom above. (Applause.) Let us remember this and act upon it, and not cease our efforts till the land shall be rid of this foul curse; till our national escutcheon shall be purged from this foul blot which has so long disgraced it, and our country shall indeed be "the home of the free and the land of the just." (Applause.)

From the Liberator.

The Hutchinsons' Repentance.

MINERVA ROOMS, N. Y., Wednesday, 12 o'clock, May 10, 1848.

To Richard and Anne Allen, Dublin, Ireland.

DEAR FRIENDS,—I am in the Minerva Rooms, on Broadway, in New York city, the commercialemporium of the Western continent. I am sitting by a table, in front of a platform, on which sit Wm. L. Garrison, as President of the American Anti-Slavery Society, Francis Jackson, Wendell Phillips, and others. The hall is full, and we are in a most exciting and pleasant scene. I can term it nothing less than "The Hutchinsons' Repentance." Many, very many times have we, sitting in your cheerful, happy parlor, talked over the Hutchinson family. You have often alluded to the great happiness you felt in their song, and in having them at your house. Well do I know that they delighted many hearts with their sweet voices, in Ireland and in Britain. But to explain the scene that is passing around me.

You know well that Henry Clay is, and ever has been, the incarnation of American Slavery. No other man in this nation has done so much to extend, perpetuate and strengthen slavery; none has been more subtle and untiring in efforts to make it a national crime. He has succeeded to the fullest extent; and principally, by his means, this damning sin of the land has extended its influence, from 210,000 square miles of territory, (its original limits in 1787,) to over 1,000,000. Seven hundred thousand square miles of God's free soil have been blasted with slavery by Henry Clay; and soon the same crime, and by the same hand, is to be extended over the whole of the empire of Mexico. It was Henry Clay's influence that carried slavery beyond the confines of the original thirteen United States. He broke down the barrier, and poured this flood of pollution into the great Mississippi valley. No man, now living, is so much to be blamed for the present existence of slavery here, as Henry Clay. But for him, it might have been confined to its original boundaries, and, ere this, have been abolished. The hundreds of thousands of God's little children, born yearly in this nation, and branded as chattels, owe their sufferings to him. He is, and ever has been, the cool, determined, malignant arch-enemy

of the oppressed of this land; the patron of their enslavement, or of their expatriation from the home and the graves of their fathers.

This is the man who now comes forward, and offers himself as a candidate for the Presidency of this Republic. He was, openly and unquestionably, on an electioneering tour through the non-slaveholding States. He was in this city. The false and craven-hearted Whigs gathered around the shrine of this, their god, and were piling hecatombs of human victims upon his altar, and were moving heaven and earth to create political capital in his behalf. It was at that moment of time, in this city, when the inhuman man-stealer was spreading his net to catch all sorts of game, and bowing and cooing to win golden opinions of all men, that the Hutchinsons appeared before him, and greeted and honored him with their melody. It sounded sweet, and full of unctious to him, and to his political sycophants, and they did what they could to make capital out of it for their idol; but, in the ears of three millions of slaves, and of their friends, this song sounded most harshly and unkindly. Anti-Slavery felt that she had a right to the Hutchinsons. She fostered and cherished them in infancy; and, in turn had been cheered and strengthened by their sweet and potent voices. She felt that she had been stung by those who had been warmed in her bosom. She had rejoiced over them, as her own children, in both hemispheres; and she felt this to be an unkind and cruel thrust at her very vitals. She stood over them, and dropped the tear of pity as she looked upon the altar of Henry Clay, a man-stealer, and a man who had uttered her most earnest, but kindly rebuke. Not a sign of sorrow had hitherto been given on their part.

Yesterday, in our Anniversary meeting of the American Anti-Slavery Society, in Broadway Tabernacle, to the surprise of the President, Mr. Garrison, and of all the friends of that Society, and of its enemies, the Hutchinsons rose, and gave a song for Emancipation, and for success in our struggle for human freedom. It was asked—Do they wish us to take this as an evidence of their repentance? Are they sorry for what they have done? If so, should they not be heartily welcomed? If not, why should the devotees of Henry Clay—the personification of slavery—insult and outrage an anti-slavery meeting, by singing of the triumphs of Liberty? Let us wait, it was said. If they are sorry for the deed, we shall hear from them again.

We met in this room on the afternoon of yesterday. No voice of the Hutchinsons was heard among us, to cheer us on; nor did we wish to hear it, except on condition that it be given with the understanding on their part, that it was to be taken by the Society as an evidence of their repentance.—This morning, we were early at our business again, and continued at it till 11 o'clock, with deep interest. The hall was quite full.—These around the platform knew not that the Hutchinsons were present. At a pause in the debate, their voices were raised again, in one of their finest strains, in favor of Anti-Slavery. As soon as the song was ended, Wendell Phillips took the stand, and said, in substance,—

"I am truly rejoiced to see the Hutchinsons here, and to hear their sweet song; and I believe this is the feeling of all of us, who have had such great cause to be pained by their eulogy of Henry Clay, our and the slaves' deadly enemy. It is especially grateful to our hearts, at this time, to hear them, as we hail it as a sign of their repentance for having prostrated their extraordinary powers to utter sweet and inspiring music, to land that hoary embodiment of tyranny, such is the construction which the Anti-Slavery Society will put upon their presence and their song. If we are incorrect in our construction, they will signify it. If we are correct, they will signify it. Under this construction, and under none other, do we heartily welcome them."

Thus the Hutchinsons were assured that, if they continued their presence, and sang again, in our meeting, it would be received and published as the fruits of their sorrow for having, for one moment, given the power of their song to sustain slavery. They did continue present, and, a few minutes since, arose and gave us two of their very sweetest, and most soul-inspiring songs in favor of freedom, and against oppression in all lands, especially in this. Their strains thrilled through every heart. Wendell Phillips arose on the platform, and moved to give three cheers for the Hutchinsons. The audience rose to their feet, and gave three loud, hearty, and joyful cheers. They were never cheered with more heartfelt and joyful sincerity. It was a shout of anti-slavery over their return to her side.—Garrison, Phillips, Jackson and others who had most deeply grieved over their treatment of Henry Clay, joined to welcome them, and to cheer them on in faithful allegiance to the cause of human freedom. Judging from the fervor of their strains, I doubt if the Hutchinsons ever received a cheer that gave them happier or more grateful hearts. And sure I am that you, the Houghtons, the Webbs, the Howitts, the Thompsons, and their numerous other anti-slavery friends and admirers in Ireland and Britain, will receive this information with heartfelt delight. These songsters, with their voices of extraordinary melody, have great power over men's heads and hearts, for good or evil. Anti-slavery claims them for her own, and should and will, I trust, have them to be all her own.—Words of tender pity for the slave, or of stern rebuke to the slaveholder, or of encouragement and hope of triumph to abolitionists, sink deep into men's minds, and stir their souls, when uttered by such voices in their strains of simple, affecting, and original harmony.

Abby Kelley Foster is now speaking. She is not well—looks thin and pale—has been afflicted, as almost all others have in Boston and vicinity, with influenza; but her voice is ever clear and strong, and effective for human freedom. The woman is forgotten when she or Lucretia Mott speaks; the grandeur and glory of the theme is all that is thought of, and Abby does make us feel this, now.

Farwell!

HENRY C. WRIGHT.

FROM TEXAS.—The Austin Democrat contains a long account of a battle that took place on the 14th of March, between a detachment under Captain Higamith, and a party of Indians, numbering from thirty-five to fifty.—Of the latter but few escaped. Fourteen were found dead near the ground where the fight commenced. Most of the others were shot in the river. It was nothing better than a massacre.

One Week Later from Europe.

ARRIVAL OF THE CALEDONIA.

The French Elections—Opening of the National Assembly—Treaty of Russia with Sweden and Denmark—Sale of Germany—Italy—Riot in Limerick.

The Cunard Steamer Cambria arrived at Boston on Sunday, and the Herman at this port on Monday, with seven days later news. The news they bring from France is especially cheering. That from other parts of the continent is of less interest.

The National Assembly met on the 4th inst. and was organized with most imposing solemnities. An address was delivered by M. Dupont, (de l'Eure), the President pro tem, proclaiming the Republic.

Some disturbances have taken place at Rouen, Amiens, Rochefort, and Marseilles, arising partly from the excitement of the elections, and partly the dissatisfaction of the working-men. Order, however, was promptly restored, and at the latest dates quiet reigns all over France. There are some symptoms, however, of difficulty in Paris between the people and the bourgeoisie. The Assembly is composed chiefly of the moderate party, and the majorities in the election of Lamartine and his friends, over Louis Blanc, Ledru Rollin, and their class, were very large.

It was announced that the army of the Alps had entered Savoy, and war between France and Austria is thought very probable.

Prussia.—The Cologne Gazette contains a report of a sanguinary conflict between the Prussian troops and the Poles, near Adolau, but its correctness is doubted.

Baden.—A letter from Schopfheim, dated April 27th, says that a battle had taken place near Darschbach between the Wurtemberg troops and a column of between eight and nine hundred German workmen, arrived from France, under the command of Herrwegh, in which the former were victorious. Twenty-three insurgents were killed, and two hundred were made prisoners.

Poland.—On the 5th ultimo, a skirmish took place at Cracow between the populace and the troops, in consequence of the refusal of Government to allow Polish emigrants, not natives of Cracow, to remain in town. Peace was eventually restored by the voluntary removal of the emigrants.

Denmark.—A Treaty between Denmark, Sweden, and Russia has been arranged, and will be ratified in case of an entry of German troops in Schleswig. The Danish troops had retired upon Gravenstein.

Italy.—The Austrians have been repulsed in an attempt to take possession of the northern point of the Lake of Garda, in Lombardy. The Patria of Florence says that Austria has proposed to Charles Albert to cede Lombardy on condition that the Piedmontese troops should not pass the Mincio, to which Charles Albert replied that he did not undertake the war to conquer some provinces, but to free the Italian soil from the presence of a foreign power.

Naples.—The King has declared war against Sicily.

England.—The news from England is without special interest, except the increasing good prospects of a new Reform League. The Committee have received the encouragement and adhesion of a large number of most respectable people in the manufacturing towns.

Lord Palmerston said in the House on the 4th, that Russia on the one hand, and the Danes upon the other, have accepted the good offices of Great Britain, with regard to the question of the Danish Duchies, with a view of settling it amicably.

Ireland.—The accounts from Ireland still show great distress in certain districts. The agitation of the Repealers continues, though their ardour has been somewhat dampened by an event in Limerick. Meagher and Mitchell have been mobbed in that city by the moral power Repealers, because of some offensive reflections made from time to time in the Nation newspaper on Daniel O'Connell by Mr. Mitchell. The office of this gentleman was burnt in the street, and he and his friend escaped through the protection of the police and the English soldiery. Smith O'Brien was injured by a blow from a stone, while attempting to address the mob. He has announced his intention of retiring from public life.—J. S. Standard of May 25th.

Murder and attempted Suicide.

We learn that a Mr. Rust, living back of Covington, on Tuesday, brought a slave man and woman with two children, to the jail in that place, and put them in a cell for safe keeping, intending to send them "down the river," at the first favorable opportunity. In the morning it was found the man had cut the throat of his wife and children, and attempted to kill himself by cutting his own throat. He was alive at the time of our information, and it was thought that he might recover. What his motive was we have not learned, but it is not hard to find one sufficient. To a slave who despite his debasement, has a man in his bosom, the sugar fields of the South are a hell, and he gladly escapes from by death. We can well imagine that in the dim light of day reason, it seemed to him a holy deed to place those whom he loved in that grave where there is no master's whip, and all are free alike in the eye of the Great Master of all. His hand would not tremble nor his heart fail, when the vision of the lash and its shrinking victim, of the sweating field, of the seraglio and its compulsive inmates came up before him. Half barbarian as he is, rude and degraded, in his heart there lurked a conviction that he had a right to his own, and his poor reason showed him but one way to exercise that right. The knife becomes to him a sacrificial one, and he blesses the edge that is to make him and his free. It is a natural sentiment, and our horror is not for the deed but for the accursed and accursing system which left him no way but this.

Since writing the above we have learned that the supposition we have made is true, and that the wife was not only willing but anxious to die. It is thought that the man will die. It is to be hoped so. The catastrophe of this new enactment of Virginia, should be no other than death. Our horror of the deed changes to admiration and our heart throbs still.

We learn that the slave man and woman concerned in the Virginia-tragedy over the river, were to be sold down the river while the child was to stay behind. They were much opposed to going down the river, but would have been quiet had the child been along. The order proposed that they should

all come together and stay together till they were shipped, when the child could be taken back again to Grant county. The slaves were not informed of this arrangement, and only discovered it by accident as they were placed in jail. They then resolved upon the dreadful deed, and the mother cut the throat of the child herself, the husband cutting her's, and then attempting to complete the great sacrifice, by the immolation of himself; three victims on the altar of Slavery, offered up as the price by which alone Freedom might be gained. Was not this, Love stronger than Death, overcoming him, and making him the guide to the glorious Freedom of Eternity. It is said that the man-slave was so much attached to his master that he not only would not run away, but would prevent others from running away. He was one of your "model slaves," one of the "happy, fat and sleek" ones, who are a standing reproach to Northern fanatics, and yet, in one day his heart teaches him the lesson that Freedom is dearer than life. How ungrateful was this "model slave," how careless of his master's welfare, how reckless of the arguments which have been piled upon his willing shoulders, and based upon his happy heart, how forgetful of the blessings of the peculiar institution, when once he heard the voice of Nature speaking in his heart, and lifting up his hand found that he was a slave. How those fetters melted off from his soul in the burning blaze of love, and he tossed his unshackled arms and shouted, "Freedom in Death—Forever united in Free Eternity!"

From the Pittsburgh Saturday Visitor.

A Scene on the Mississippi.

It was on the 13th of November, 1847, that I took my departure from the Crescent City, on board of the steamboat Gen. P., of Cincinnati, Capt. R. While lying in port, there was a young man of noble appearance came on board and took birth to himself and wife, for some port in Indiana, and paid the fare; but when he brought her on board of the boat, the captain told him that he would have to take his wife down on deck, for he thought she had some nigger blood in her. Here some words followed between the husband and captain, which ended in putting the lady on deck, and refunding the passage money. They informed me that they were from Baton Rouge, and were on their way to Indiana to purchase a farm.

The young lady had at her breast one of the fairest and prettiest children that I ever saw, apparently about ten months old. The mother was of a truly feminine appearance; she had long black hair, dark blue eyes, and a very delicate form. Soon after she came on board, the boat was put in motion, for her destination up the Father of Rivers. The weather was fine, but rather warm for that time of the year; the evenings were very pleasant, in fact, it was the only time of enjoying ourselves. There might be seen in every direction small troops of passengers promenading the decks, watching the vessels as we glided past them, as it were, with lightning speed. Some were discussing the policy of the present war, whilst others were looking forward with pleasing anticipations to the time when they should see their friends and relatives; all was life, animated life; the boat herself seemed to feel her importance, and darting through the water with majestic strides, she left a dark cloud of smoke suspended in the air like a banner. Far astern in the wake of the boat could be seen the rippled waves, sparkling in the rays of the Moon, giving strength and beauty to the splendor of the evening. But our happiness was not long of endurance, for upon the boat landing at Natchez, the captain informed the authorities of that town that he thought he had on board of his boat a young runaway slave. They of course repaired immediately to the boat, but could not find their victim, until she was pointed out to them by the Capt. They then dragged her ashore and put her into the Goal until her husband could get what he had forgotten, namely, a certificate showing that he was legally married to her. The boat shoved off and we left them in tears. I could not myself detect anything in her countenance or conversation, that would condemn her in the North from walking in the highest circles of society. Now, this is but an every day occurrence, in the South, where the institution of slavery prevails, and yet Northern Christians have nothing to do with American slavery. But more anon.

Yours, &c., TRAVELLER.

The following extract of a letter from Washington we find in the Boston Courier. It is written, we presume, from the signature, by Dr. Howe, who has recently been in Washington, on behalf of the Committee to make arrangements for the trial of the martyrs, Sayres, Drayton, &c.:—Standard

[Extract of a letter from Washington.]

VISIT TO THE PRISON. * * * In this gathering place of the knowing men and great rogues of the land, there was one person whom I was most desirous of seeing and rendering an honor to, and whom I first sought. And where do you think I sought him? In the White House—in the Senate—in the Speaker's chair? No! In the Prison—locked up alone in a gloomy dungeon, that had no window, or chair, or bed,—that offered him only its stone walls to lean against when weary, and its stone floor to lie down upon when he sought sleep.

It was only with much trouble and difficulty, and with the aid of men who are held in fear by "the powers that be," that I was allowed to visit him. I stood at the door of his cell, into the darkness of which the eye could not see clearly; and when he came forward, I thrust my hand through the grating and grasped his, with more heartiness and warmth than I could have taken that of the President or Secretary; for I felt that, gloomy as was his prison-house and fearful as was his future, I should rather have done the deed that gained for him his present place, than some of those which gained for them theirs.

You know, of course, whom I mean—Drayton, the chief actor in the late noble and daring attempt to free four-score human beings from slavery and degradation. He seems made for a soldier in such a cause; a bold, stern, determined man, ready to do battle unto the death in the cause of right.—He has in him the stuff of which martyrs are made, and he will, I trust, bear unflinching to the end, all the moral and bodily suffering which he is doomed to endure. He is in the fulness of manhood—a tall, stalwart fellow, whose strongly-marked features and steady eye denote character and courage, and whose open and ingenuous countenance inspires confidence and respect. He will have need, I fear, of all his vigor of body, and all

his strength of mind, to bear up against the cruel treatment which has already begun, and which may last until his frame, now so vigorous and erect, is bowed down with age, and his eye, now so clear and stern, is dimmed with the shadows of death.

He is aware of his position and his danger; indeed, he was well aware of the risk he run, and counted the cost before he set out upon his enterprise, and provided for his family in case of his capture. He is now in the iron grip of the law, made by slaveholders themselves to protect what they call their property in the bodies and souls of human beings, and made as sharp and as strong as the wit of wicked men could make it. The law, too, is administered with a cruelty that is revolting.

The man has been kept, till now, all secret, as it is called by the few European governments which still preserve this relic of antiquatorial treatment. He is considered guilty—he is virtually refused bail—he is cut off from communication or correspondence with his friends—he is put to the torture of solitude and suspense—he is treated, in short, worse than would be a felon or murderer. And all this cruelty, where and for what? Why, in the Capital and under the flag of that people, whose shibboleth is "liberty," whose law is, the right of every man to the pursuit of happiness; and for the crime of helping to pronounce that shibboleth and live by that creed!

The excitement among the slaveholders is still intense—their wrath is still hot, and they mean to make Drayton drag out a life of misery, and be a living beacon to deter others attempting to knock off the shackles of their slaves. The punishment for stealing a slave, with a view of selling him, is imprisonment for seven to twenty years, at hard labor; for taking him with a view of selling him at liberty, it is payment of his market value, a fine of two hundred dollars, and imprisonment in the jail.

With a refinement of cruelty, they mean to try to convict Drayton of the crime of stealing slaves for his own gain; and, lest he might live twenty years, and then go to a gray-headed man from his prison, they mean to bring an indictment for each slave whom he tried to carry off.

Failing in the attempt to convict him of the first offence, they mean to convict him of the second; and in the one way or the other, to glut their vengeance upon him.

He is aware of his position and his danger; but he quails not, and he said to me, in bearing of his story, and in a firm but quiet tone—"I know I have broken the laws which men have enacted for this particular spot of earth, but I have transgressed none of the laws which God made for all places and all times." "I know I said, with all the earnestness I could give it,—"Hold on to that thought, my friend, and it shall be to you an anchor both sure and steadfast in the fiercest storm that can ever sweep over you."

It is useless to tell you what were the feelings which swelled in my bosom as I looked upon the walls and bars of his prison; how I choked with the effort to put them down; and how hard it was to remember could right the wrong, it should never be resorted to! But courage and hope! A better day is coming; and should Drayton be condemned, he will not be an old man ere it reaches its meridian splendor; and before its light his prison doors shall open as did those of the apostle before the messenger of God!

Let us labor and wait. II.

MARTYRDOM AT PORT-AU-PRINCE.—The Courier of last evening publishes a late letter from Hayti, which contains the following paragraph:

Haiti has been again the scene of bloodshed and murders. We learn that the brigantine Queen Victoria, of Trinidad, Captain Tucker, from Port-au-Prince, bound to Hamburg, with a cargo of coffee, &c., put into Morant Bay on Tuesday last to purchase stores, as none could be obtained at Port-au-Prince, in consequence of the state of matters at that place; and that Capt. Tucker reports that he has brought dispatches from the British Consul there, to Commodore Bennett, on this station, requesting that a vessel of war should be immediately sent to Port-au-Prince, where a serious disturbance had taken place—a large number (some say upwards of a hundred) of the colored population having been massacred by their black brethren. The cause of this outbreak has not been fully mentioned, but it is said that the lives of people of color were daily being sacrificed in large numbers.—This determination on the part of the blacks to exterminate the browns had been brewing for a long time—in fact, since the tyrant Solenne, has been President—and it is now being realized that a vengeance that none but savages would be guilty of committing.

The Commodore, we learn, has been unable to comply with the requisition of her Britannic Majesty's Consul at Port-au-Prince, there not being a single vessel of war at Port Royal at this moment, excepting the guard and store ships, which are useless in their present state.

Wilson Hobbs.

Our friend, Valentine Nicholson, has, as some documents in relation to the case of Wilson Hobbs of Harveysburgh Academy. We published considerable in relation to this matter when the difficulty occurred, which makes it unnecessary to occupy so much space at this time as the publication of the articles referred to would require. We cannot, however, refrain from giving the following extracts.—Eds.

There is a circumstance in connection with the late transaction of Wilson Hobbs's rejection of Margaret Campbell, as a student, which I think worthy of being placed upon record. The principal teacher in the Waynesville Academy (a village four miles west of Harveysburgh), who, by the way, is one of the first scholars our State affords, when he came to hear of the ridiculous and cruel treatment which this young lady had received at Harveysburgh, expressed a desire to have her attend that institution, (and there being a Board of Trustees belonging to that school, a majority of them were spoken to, and gave their full and free consent.) This information, being conveyed to the weeping stranger, had the effect, for the time being, to dry up the tears of sorrow, which the sudden disappointment she had met in Harveysburgh,

had caused to flow. She immediately concluded to accept the kind and generous invitation of the Teacher and Trustees of the Waynesville Academy, and was making preparations to begin her attendance in that school early in the week following. But alas! how soon was she to be disappointed! And what must be her opinion of the Society of Orthodox Friends, to find another member of that august body equally ready to turn his "treacherous feet" to Waynesville, and exert his utmost influence in misrepresenting the case, and apparently trying to prejudice the minds of the people there against receiving her? And he succeeded so far in doing this, that some of the friends of humanity, who were in favor of having Margaret go to that school, and who held a portion of the controlling influence over it, thought best to advise her not to make the attempt at present; so she gave up the idea and returned in sadness and sorrow to her father's house.

Now should any member of the Society of Friends, living at a distance feel that the member above alluded to did not represent the Society according to their wish, in that act of his, whereby he became instrumental in hindering Margaret Campbell from the opportunity of obtaining a good education, and could therefore desire to know his name in order to visit him, I will just say to such, that it will not be more than two miles out of their way to go through Waynesville on going to his house, and they may easily ascertain his name by inquiring when there.—And I would call the especial attention of the members of this Society everywhere, to take into deliberate consideration the conduct of these two members of their denomination, one of which refused to allow a virtuous young woman to enjoy the privilege of obtaining an education in his school, merely because she was said to be related to colored people; (for, be it remembered that Wilson Hobbs acknowledged more than once, that he should not have suspected this young woman of being of mixed descent, had it not been told him.) and the other busied himself to hinder the friends of education at Waynesville from having the opportunity to befriend this young woman by way of admitting her to that institution as a student. Now to stir up "the pure mind by way of remembrance," let us quote the following brief extracts from the Church Discipline of this Society:

"We desire that Friends may not suffer the deplorable condition of these, our enslaved fellow beings, to lose its force upon their minds through the delay which the opposition of interested men may occasion in their work of justice and mercy; but rather be animated to consider, that the longer the opposition remains, the greater is the necessity on the part of righteousness and benevolence, for our steady perseverance in pleading their cause."

"Believing, therefore, as we do, that a just and prompt retribution awaits the unrepenting and obdurate oppressor at that awful tribunal, where sophistry will not prevail to exculpate, let us seek for, and cherish that disposition of mind, which can pray for these enemies of humanity, and fervently desire their restoration to soundness of judgment, and purity of principle."

"Even if no such obligations to this people existed among us, it is worthy of our consideration whether any object of benevolence is more deserving of our regard than that of training up their youth in such virtuous principles and habits as may render them useful and respectable members of the community."

In addition to the above examples, their Discipline contains the following query, which is read and answered occasionally in their meetings for business:

"Are Friends careful to bear a testimony against slavery? Do they provide in a suitable manner for those under their direction who have had their freedom secured? And are they instructed in useful learning?"

Brevity forbids commenting upon the wide difference discoverable in the religious profession and the manner of manifesting faith by works, in the case of all those church members of this sect, who have lent their voices and influence against the persecuted in their meetings for business:

"If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." The Harveysburgh Academy was in a flourishing condition, affording employment by the number of its students to three teachers at the time Margaret Campbell was ejected. But, as in the case of a famine for want of bread, new and unheard of diseases sometimes spring up and carry off the people, so in this case of apparent famine for want of moral principle in the school, when the hungry elements of mind were put in commotion by this act, other disturbing developments followed upon the heels of this, and before the close of that session, both female teachers had left and a large portion of the students had ceased to attend. The session came to an end, and after two weeks vacation the school has again opened with only seven students in attendance. Perhaps, however, the number may increase as the session advances, but I think not to the same extent which it would were it opened upon the ground of making moral character the test of membership, instead of the old Jewish notion of confining the blessings and the benefits to a chosen race, excluding the gentiles, &c.

VALENTINE NICHOLSON.

ANTI-SLAVERY BUGLE.

SALEM, JUNE 2, 1848.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

Annual Meeting.

The 6th Annual Meeting of the WESTERN ANTI-SLAVERY SOCIETY will be held at Salem, Columbiana Co., on Wednesday, Thursday, and Friday, the 16th, 17th, and 18th of August, commencing at 10 o'clock, A. M.

Let a full representation of the slaves' friends come up on this occasion from all parts of the Great West. The political leaders are marshalling their hosts for a conflict, their followers are rallying by hundreds of thousands to the support of their party banners. Time, and money, and labor are expended to secure their object. And shall the friends of Freedom, whose faith should be strong in the power of Truth, be lukewarm and indifferent while politicians are so earnest in their labors, so untiring in their zeal? The events of the past year should encourage us to renewed effort, for every movement of importance which has been made, having its bearing upon the question of slavery, forebodes the destruction of the system, and the oppressors feel that it is so. The political parties will make a desperate effort to save themselves from the destruction their corruption has brought upon them; and the efforts of the abolitionists to maintain and enforce the Right should be proportionably great.—Arrangements should be made at the coming meeting to continue the anti-slavery agitation by the lips of the living speaker, and to extend more widely the circulation of the Society's paper—the Anti-Slavery Bugle. Let none of the friends who can be there, absent themselves for any light cause, for the presence of all, and the counsel of all is desirable.

Besides the friends of Liberty in the West who will be present on the occasion, HENRY C. WRIGHT and CHAS. C. BURLEIGH are expected to be in attendance, and perhaps other representatives of the East.

LOT HOLMES,
Recording Sec'y.

The August Meeting.

In a region like the West, where the advocates of the Disunion doctrine are scattered over so wide an extent of country without the facilities of frequent intercourse which those in some other portions of our land enjoy, it is especially desirable that as many of the friends of the cause as possible should come together at the Annual Meeting of the Society, that they may become acquainted, and concentrate their energies for the dissemination of their principles. Many of the abolitionists of the West are strangers to each other, and though they may labor as faithfully as individuals can, yet a concert of action would greatly increase their power while it economized their strength.

It is now nearly three years since the WESTERN ANTI-SLAVERY SOCIETY adopted the doctrine of "No Union with Slaveholders," established an organ for the dissemination of its principles, and sent forth the living advocate to defend its doctrines. By the agencies it has enlisted, it has continually kept the subject of slavery and the means for its abolition before the people; and while faithfully and economically employing the funds placed at its command, we only regret that its friends have not enabled it to do more. We trust that at the coming anniversary, arrangements will be made to extend its field of operations and greatly increase its usefulness. We know that this can be done, and we think it ought to be. And while upon this point we will allude to one or two of the difficulties under which the Ex. Committee have labored.

They have felt a want of system in relation to funds; and we think would be less embarrassed if the pledges made to the Society were paid in quarterly instalments. They would then more certainly know what they had to depend upon, instead of having, as is the case at the close of the present financial year, a large amount of promises to pay, a considerable portion of which we fear will never be realized. In all the neighborhoods where it can be thoroughly carried out, the Quarterly Subscription plan would afford all who desired it, an opportunity of subscribing, and would enable the Society to better know who of its professed friends were ready to sustain it in its operations. Constant demands are coming up from various parts of the country for lecturers, for the people desire to hear; but if those who are already converted and have the means, are unwilling to aid in the support of agents, can it be expected that the unconverted will sustain them? Many have given, and given liberally, but this is not true of all. We hope that those who have not contributed, have omitted it through negligence, or in ignorance of the wants of the Society, rather than because of disinclination, and we trust that some system of finance may be devised and adopted, by which all may be presented with an opportunity for making donations.

Three years ago, there was no paper in the West which advocated the doctrine of secession from a pro-slavery Church or State.—The Society felt, that without one in this field it would be almost impossible to make a permanent impression upon the public mind, and the "Anti-Slavery Bugle" was accordingly established. We believe that the Secretaries and the Politicians do not over estimate the importance of the Press—they see the necessity of sustaining the papers which advocate their principles or policy; and the Ex. Committee have sometimes felt disappointed that too many of the friends of Disunion have failed to see the need of extending the circulation of their paper. We wish it were otherwise, and in this we speak not as editors, but as friends of the slave. The relation we hold to the paper, was not one of our own seeking—indeed, we took upon us the editorial management of the Bugle as a temporary arrangement, to continue only until the Committee could get better suited, and our engagement stands thus at the present time. We shall therefore let no feelings of false delicacy prevent the expression of our opinion in regard to anything connected with the paper. We think that arrangements should be made at the coming meeting to place it upon a more permanent basis, and if every one is willing to labor, its circulation might be doubled, and that without a great deal of effort. Although its subscription list at this time, is not sufficient to meet the expenses of its publication, yet we presume it comes quite as near it as any other anti-slavery paper in the country. Those who expect that reform papers will sustain themselves, and live without effort on the part of their friends, are egregiously mistaken, as they will find by reference to the history of any such journal. To propel a craft against the strong stream of public sentiment, requires constant toil; and we believe there are enough Disunionists in the West who sufficiently understand the philosophy of reform to comprehend this truth, and act accordingly.

If there are those among the professed friends of the cause who desire the destruction of the Bugle, and are continually prophesying its speedy downfall, and who regard the Western Society as a useless piece of machinery, we trust that the croaking of such will deter none from doing their duty; and we hope that the reply which is made will be seen in the large gathering at the August meeting, and in the impetus which shall then be given to the cause of Freedom by a concert of action on the part of its friends. To do this, needs but a long pull, a strong pull, and A PULL ALTOGETHER.

"Historical Recollections of Ohio."

This is the title of a valuable and interesting work by Henry Howe of Conn. which has recently been issued from the Cincinnati press. It is the seventh State history of the kind which has been published, and will be the means of preserving many valuable facts and reminiscences of the pioneer that would have otherwise been lost. It is a volume of nearly 600 pages, handsomely bound in, embellished morocco with gilt embellishments, has a beautifully executed frontispiece, is illustrated with 177 wood engravings representing the public buildings, the principal streets &c. of the various villages and cities throughout our State, and contains a well executed map of Ohio—the engravings alone cost the proprietor \$1200. It is written in an unpretending style, is so simple and attractive that it would interest the school boy, and its facts are so valuable as to render it worthy a place in every library.

The author visited personally seventy nine of the counties of Ohio, and collected his materials from public and private documents, many of them heretofore but little known, and industriously gathered up facts from the earliest settlers of the State, or their immediate descendants. The work presents, in short, a complete history of Ohio—its geography, its geology, its statistics, its every thing. It is a record not only of the present flourishing condition of the State, with its lake and river commerce, its thousand villages and fruitful harvest fields; but in it we read a history of the past as far back as the time when the axe of the settler first broke the silence of its forests, when the waters of the Erie were only disturbed by the passage of the Indian canoe, and the hardy trader but rarely ventured to launch his flat-boat on the current of the Ohio. It presents many a graphic picture of the toil, the privations, and the dangers to which the Western pioneers were subjected; and when we remember that all this was done and endured, as it were, but yesterday, we can hardly persuade ourselves that so brief a period has elapsed so great a change as we now behold.

The author expended \$2000 to prepare his work for the press, and we know that the bills of the paper-maker and printer would greatly swell this amount. We trust he will be remunerated for his outlay; and that every family in the State who can pay \$3 for this large and valuable work, will procure a copy. It is not sold in any bookstore, or by any other persons than his regular appointed agents, who are now canvassing the different counties. A. G. CHAMBERS is the agent for Columbiana Co. and if any of our friends or subscribers wish to examine the work before the agent waits upon them, if they will call here we shall be glad to afford them an opportunity so to do.

A Threatened Revolution.

No class of persons are more bitter in their denunciations of the revolutionary movements of Disunionists, than the members of the so-called Democratic party. They care not for the end these movements are designed to effect—the securing to man his birthright of freedom, the enfranchisement of the slaves of the land, the elevation of the laborer are nothing, or less than nothing in their estimation; they see but the means by which it is proposed to gain these ends, and with pretended horror denounce Disunion as treason, and resistance to iniquitous laws as the blackest of crimes. But when party ends are to be attained, when a Democratic majority is to be secured, they can resort to revolution, they can clog the wheels of government by their illegal proceedings, can threaten to overthrow the civil authority, and frame a new Constitution to suit themselves. There is not treason in this, but all is right, and proper, and democratic, for they aim to place their party in the ascendant, and in this "the end sanctifies the means."

This is not prediction nor a fancy sketch, but a matter of history written out in the annals of the Democratic State Convention, held at Columbus, May 10th, 1848, where all this and far more may be found recorded. We repeat then it is *reasonable* in their estimation to strive to overthrow a government which denies to three millions of its own citizens the exercise of man's inherent rights, but it is *patriotic* to destroy one whose "Apportionment Bill" does not suit the leaders of the Democratic party! Why do not men think, and reason, and act as men ought, and not be eternally following in the track of party leaders, doing what they command, and refraining from what they forbid! When will men learn to be men, and give the world assurance of their manhood!

Delinquents.

We were wondering the other day whether it would not be well to publish the names of those subscribers who discontinue their paper and refuse to settle their bills. As the Society has to pay the subscription accounts of such, it seems no more than right that its members should know whose bills they have to foot. If men are not ashamed to take a paper and defraud the publishers of their pay, they ought not to be ashamed to have the fact made known. The practice of cheating publishers has become so generally prevalent, that it calls loudly for abatement.

INFLUENCE OF THE GOSPEL UPON SLAVES.—It is stated that in Liberty county, Georgia, where a joint mission is carried on by the Presbyterians and Baptists, among a population of 4,212, one thousand one hundred and thirty-nine (more than one-fourth) are members of some church, and are remarkably correct in all their moral habits.

The writer of the above would have his readers infer, that joining a church greatly improves the moral condition of the slaves; how does it affect their civil and social rights? Is their right to freedom recognized when they profess the religious faith of their masters, as it would be if they lived in a Mahomedan country? Are they made free to enjoy life, liberty, and the pursuit of happiness? Is the marriage relation established between them, and the forcible separation of families prohibited? Alas, no! They remain slaves—things, not persons, and as such exposed to all the contingencies attendant upon chattel property. Their religious teachers who administered to them the rite of baptism, know that this is so, and that they have admitted into the church, men and women who live together without legal marriage, who are made the unwilling victims of a pollution, of which white church members are by no means guiltless.

Slavery is such an unnatural system, that no one who remains in bondage can possibly enjoy a single right. Give him but one, and the door by which he may escape from his prison house stands open. No slave can enjoy gospel freedom, for the will of the slaveholder, not the will of God, must be his guide. His religion confers upon him no privileges, he is no more free to serve his God after, than he was before his conversion. It makes him a more dutiful servant, a more docile animal, and enhances his market value, and that is about all.

Democratic Nomination.

We learn that the National Democratic Convention at Baltimore, did, on the 25th and 26th of May, nominate as their candidates,

For President,
GENERAL CASS.
For Vice President,
GENERAL BUTLER.

If their ticket is elected it will be through the aid of General Humburg, and General Corruption.

The Whigs will have their candidates before the people in a few weeks, when a General Scramble for loaves and fishes will be commenced, and they who live long enough will see who grabs the most. "Hail Columbia, happy land!"

OIL OF BIRCH. Is said to be used in Russia, for tanning leather, particularly for the skins of sheep, goats, calves, &c.

We suspect some of the school boys in the West, can speak feelingly of the tanning properties of the article referred to.

To Correspondents.

S. C. B. Have corrected the error.
G. McC. Did not send W. P.'s Post Office address. If he will tell us where his paper is sent to, we will give him credit for the amount forwarded.

S. S. We mistook the name and referred to his brother's account, so the credit is not quite so far in advance.

A. D. Thanks for his donation, and the kind note that accompanied it.

F. McC. As J. B. is absent, cannot say whether the monies queried after were received. We have however, made the accounts as he says they ought to be. F. P. owes 90 cents on his account. As soon as we receive any pamphlets he has not seen, will forward.

T. R. His letter and inclosure was received.

M. B. Her remittance came to hand.

A Word to the Wise.

Pledges to the amount of several hundred dollars which were promised to be paid against the first of June, remain unpaid. There is about five hundred dollars due for subscriptions to the Bugle, on account of the present volume; and consequently the Executive Committee are obliged to borrow money to meet the engagement of the Society.

Henry C. Wright.

We learn it is in Northern Ohio, having come on in advance of Charles C. Burleigh. He is expected to be at Marlboro at the Peace Convention on Saturday and Sunday, the 3rd and 4th of June, as previously announced.

PLAIN SPEAKING—STRONG LANGUAGE.—A recent No. of the "Clarion of Freedom," contains an article on agitation, in which the editor says,

"The agitation produced by Giddings, Hale and Palfrey, are producing a revolution in favor of liberty, more salutary than all that has been done in the last year by the Liberty press; yet the press is capable of agitating much more than they."

We have long thought we could do more against slavery, was not the Liberty party press in the way; and here we have the confession of an editor belonging to that party that such is the fact, though we should add that he promises to do better hereafter. Those who can hear strong meat will sustain the Disunion papers, those who prefer a "milk and water" diet will seek it elsewhere.

FRIGHTFUL LOSS.—A new enemy has appeared in Mexico—one whose power the American troops are unable to resist, whose insidious advances cannot be guarded against. He comes not with the solid tread of infantry, or the tramp of horsemen, nor roll of drums announces his approach, no trumpet sounds his charge. Silently and unseen his blows are dealt, the burning fever seizes those upon whom he lays his hot hand, and soon death stifles the limbs of his victim, for who can resist the terrible *Vomiro*!

It is stated upon the authority of General Twiggs, that not less than a regiment dies in a month; and the prospect is that the mortality will even yet be more frightful. But what care the slaveholders and their allies! Their darling system is nourished by human blood and human suffering.

☞ The American Union is no longer the Union which our fathers formed. The Constitution is already little else than a chain to bind millions of men in slavery.

So says the "Independent Democrat."—Then why not join in the rallying cry, Down with the Constitution! Away with the Union! Why swear year after year to support a Constitution which is "little else than a chain to bind millions of men in slavery?" Why strive to maintain a pretended union which was never formed! For if the original has been destroyed, then we have none. What remedy is there but revolution, radical revolution!

In the United States Court, Chief Justice TANEY and Judge HALSTED, sitting at Richmond, in the case of the United States vs. James H. Plunkett, a prisoner brought from Rio Janeiro, charged with piracy (slave trading), came up on the 4th instant. After a full examination of testimony, and argument by counsel, the jury brought in a verdict of "not guilty."

The expense and trouble attendant upon trying men for participation in the Foreign slave trade is a useless expenditure of money and time. It is very rarely the Court thinks it worth while to convict one, and when convicted the Executive invariably pardons him, for

"A fellow feeling makes us wond'rous kind."

NEW WORKS.—We have received from the American and Foreign A. S. Society, the following named works:

A Letter to the Right Rev. L. Silliman Tree, Bishop of the Protestant Episcopal Church in the State of North Carolina, occasioned by his late address to the Convention of his Diocese, by Wm. Jay.

Letters respecting a book "dropped from the eagle's talon" of the American Sunday School Union in compliance with the dictation of the slave power.

A Scriptural Argument in favor of withdrawing fellowship from Churches and ecclesiastical bodies tolerating slaveholding among them, by Rev. Silas McKen.

Meeting at Elk Run.

Joel McMillan, Jane M. and Isaac Treacott, and perhaps other speakers, will attend an anti-slavery meeting in Elk Run Township, four miles south west of Fairfield, in Fairmount meeting house, or in the grove near by, on Sunday, the 18th inst, commencing at 10 o'clock, and continuing throughout the day.

The friends there will please make the necessary arrangements.

A PIOUS SCOUNDREL.—The Rochester (N. Y.) Advertiser thus describes Dr. John A. Salisbury, who was lately convicted in that city, of making and passing spurious coin. "He was a man of wealth, and occupied a prominent position in society, was a leading member in one of the churches, and yet it was given in evidence that after having spent the night of a Saturday, for instance, in the manufacture of counterfeit coin, he would go into the Sunday School the next morning, and take a leading part in the exercises! He was a prominent mover in all the philanthropic objects of the day, remarkable for piety, sobriety and benevolence.—This was his general character in community, and yet from the testimony on the part of the prosecution, he was connected with a band of the most deliberate scoundrels that ever went unwhipped of justice!"

What punishment does society inflict upon those who manufacture and pass upon community spurious religion? Are they not guilty of as great a crime as the maker of bogus coin? Do not the former do as much injury as the latter! Can it be that the American people care more to protect their dollars than their principles? It would be a rare circumstance indeed, to hear of the trial, conviction and sentence of a counterfeit of Christianity. Should all be indicted and punished who are now injuring community by palming off a spurious religion as the true Gospel, many of the pulpits of the land would be vacated, and the penitentiaries be crowded by Reverends and Right Reverends.

NO PEACE.—The latest intelligence received from Queretaro bears date of 8th of May. ☞ Congress has dispersed without acting upon the treaty. ☞ It is said the Americans will have to take the whole of Mexico and keep it by force of arms, or leave the country entirely.

People's Convention.

Among the signs of the times in the political heavens, is the issue of a call for a "People's Convention," to be held at Columbus the 20th and 21st of this month. The call is signed by three thousand persons of all political parties, and is as follows:

PEOPLE'S CONVENTION.

TO THE PEOPLE OF OHIO:
Fellow Citizens!—A great crisis is at hand. The war with Mexico must result—either you read this call, it shall not have already resulted—in the acquisition of extensive territories by the United States. These territories are now free territories; but it is demanded by the Slave Power of the country that they shall be, by the National Government, made slave territories—that the trade in living men and women shall be permitted in them by the national authority—that free labor and free laborers shall be virtually excluded from them by being subject to a degrading competition with slave labor and slave laborers; and finally, that they may be erected into slave States, with slave representations in Congress, and in the Electoral College.

It becomes us to be prepared for every event. Should the Conventions of the Whig and Democratic parties in May and June next, nominate candidates worthy of the confidence of non-slaveholding freemen, we shall greatly rejoice; if not, we must act as befits men determined to resist, by all constitutional means, the extension of Slavery into territories hereafter required. We ask no man to leave his party, or surrender his party views. This call is signed indiscriminately by Whigs, Democrats, and Liberty men. But we do ask every man who loves his country, to be ready, if need be, to suspend, for a time, ordinary party contentions, and unite in one manly, earnest and victorious effort for the holy cause of Freedom and Free Labor.

Let us assemble in Convention, and consult together for the safety of the Republic. Let all come who prefer Freedom to Slavery, and Free Territory to Slave Territory, and are resolved to act and vote accordingly. If candidates shall have been already nominated who represent our principles, let us approve them; if not, let us ourselves form a ticket which we can support.

We, therefore, invite the electors of Ohio, friends of Freedom, Free Territory, and Free Labor, without distinction of party, to meet in Mass Convention at COLUMBUS, on WEDNESDAY, THE TWENTY-FIRST OF JUNE NEXT, (the anniversary of the battle of Bunker Hill), for the purpose of considering the political condition of our country and taking such action as the exigency of the case may require. And may God defend the Right!

Threatened Insurrection in Cuba.—The last accounts from Cuba represent that the white inhabitants were hourly in anticipation of a general insurrection among the negroes.—The Governor was using great efforts to suppress any attempt, and had already imprisoned a number of blacks whom he supposed to be leaders in this disaffection.

The Funeral Obsequies.

While we write, the merry sound of the fife and drum, the rich swell of full brass bands, the heavy roll of wheels, the tramp of many horses, and the sound of countless hurrying feet, fill our sanctum with clamor.—Our streets are thronged with thousands, whose gay dresses and smiling faces speak excitement not unpleasant. Women and children are hurrying gaily to the spectacle. Men have dropped their business—Marshals with rich sashes, on prancing barbs, are displaying their figures to advantage. And it is a glorious day, if the sun would only shine; but nature appears inclined to weep at the parting, and breathes on it, with a chilly breath. The cause of all this din and clamor is a handful of bones, which once did the bidding of Commodore Barney, and which, thirty years ago, were laid down for a last long rest amid their kindred dust. These, instead of being permitted to rest in their graves until the resurrection, are dragged up again to mingle in the turmoil, strife and clamor of the world which they had so long left, and give a holiday to the children. Talk about healthdom, will you? What 'dom' is this! It is a great thing to have bones! At least it is very well that soldiers are not all 'flesh,' or the wolves would eat their immortality.—Various and sundry are the uses to which these bones are put; for instance, to which Commodore Barney, Lieutenant Parker, and S. D. Sewell are today affording a grand gala day to the good citizens of Pittsburgh, and have given a fine opportunity for a display of eloquence, public spirit and generosity; while thousands more bones made fine picking for wolves and hyenas, on the plains and mountain sides of Mexico. When our good people were sending for these bones, would it have cost much more to have brought on a ship load! Have not all our dead soldiers the crowns themselves with immortal, imperishable, unalterable, and infinite glory! But this glory displays itself in so many different ways. To some it comes in long processions, pomp and parade—to some in the voice of the mountain storm which howls over their foreign graves, or in the beams of the torrid sun which bleaches their unburied bones, that will perhaps be raked up in after years, brought home, ground up, and grown into turnips, as those of Waterloo have been. Soldiers' bones are of various uses, and it is very well they have bones. Then the coats, hats, vests, and shoes, which they are hauling around on the hearse, will they bury them too, as the Indians do their relics, with the dead, or is some more civilized disposition to be made of them?—The Reverend Clergy have their places assigned them in this frightful mockery of death! God save the clergy and religion from their hands! May He save the world from the present caricature of Christianity which is cursing it, from the Christianity which sanctions human butchery, and such empty gew-gaw shows gotten up to make murder honorable—to defend the ear of humanity lest it should hear the groans of the dying, the wails of the widow and orphan, above the noise of martial music. Save the clergy, good Lord, and if thou hast, in the better land, any use for those who said in such way, in mercy take them there soon, for they are a fearful curse here! Amen.—Pittsburgh Sat. Visitor.

MARRIED.

On the 15th ult., by the Rev. D. Cushing, Mr. LEWIS COWLES, of Austinburg, Ashtabula county, and Miss SELINA DOLE, niece of Samuel Dole, of Portsmouth, Scioto county.

RECEIPTS.

A. Perry, Phelps,	\$1.60-167
S. C. Bangs, Akron,	1.00-133
W. Payne,	1.00
M. T. Geize, Painesville,	3.00-120
O. Kiffin,	75-81
F. Paine,	75-114
S. Sharp, Cleveland,	1.50-153
A. Hartzel, 2nd, North Benton,	1.25-184
J. T. French,	1.00-196
M. Brook,	1.00-196
T. C. Heighon, Rootstown,	1.00-194
D. Bowell, Salem,	1.00-147
R. Miller, Ravenna,	2.50-195
C. F. Hovey, Boston,	2.00-164
G. Doughty, Jamaica,	1.00-193
W. Wallace, Lowellville,	1.00-137
B. Scribner, Concord,	1.50-95

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Dodging a Bullet.

John Quincy Adams once received the following challenge:—
"Sir—Your remarks in the House on Tuesday relative to my deceased friend and relative, I consider a personal insult. Being at home today, I have prevailed on my friend, the Hon. Mr. Jamieson—who you will find to be a man of the strictest honor—to call upon you and arrange for a proper settlement of the matter, as is customary among gentlemen."

Very respectfully your ob't serv't
J. R. SATTERLEE.

To which Mr. Adams made the following reply:—
"MY DEAR SIR—I thank you for having afforded me an opportunity of having a conversation with the agreeable and excellent Mr. Jamieson. As to the proposal which you were good enough to make—and which I presume is intended as an invitation for me to set myself up as a mark to be fired at—excuse me if I decline it. I can do so consistently, as I assure you I have not the honor to be a gentleman; but yet I remain,
Your humble and ob'd't servant,
JOHN QUINCY ADAMS."

WHO'S A GENTLEMAN!—The Cincinnati Herald states that Mr. F. W. Thomas has been lecturing in that city on the character of St. Paul. One strong point of his character was that of a gentleman, and he drew this inference from the fact that he sent his inferiors from the fact that he sent back to Philomen, his runaway slave Orestes. It is very unfortunate to the inference that Orestes was no slave, but simply a natural brother of Philomen. We have no doubt, however, but that St. Paul was a gentleman. His writings abound with evidences and prominent ones, which is his injunction to "remember those in bonds as bound with them."

Mr. Thomas might have concluded that Judas was a gentleman because he carried the purse, and St. Peter because he once had a sword, and cut off an ear from one of the High Priests. Gentlemen, now-days, carry a sword or a bowie knife, and sometimes have a purse well filled with money that does not belong to them. The lecturer could not be expected to remember that Christ told Peter to put up his sword, which, measured by the popular standard of 1845, was rather of an ungentlemanly requirement.—Western Citizen.

CONSISTENCY.—The New York Tribune is distressed, because the Washington slaves did not succeed in making their escape.—Suppose Henry Clay's "boys" had been among them—what would the Tribune have said! The Tribune glories over the French Revolution. All right. But it is moving earth and hell to elevate to the Presidency a man who would be driven from half the capitals of Europe, because of his despotic principles. If Henry Clay's slaves should act on the same principles with the people of Paris, Vienna and Berlin, they would rise tomorrow and drive the old Ashland out of Kentucky, and if he resisted, they would cut his throat. A pretty old tyrant, this, to be hoisted over the heads of freemen, in 1845! Shame on you, Horace Greeley!—Emancipator.

Mob-Influence.

We notice that some Anti-Slavery and Democratic papers, are recommending the removal of our National Capitol from the slave holding District of Columbia, since the Calhoun and Foote mob. But they suggest no place to move it to, to prevent a similar occurrence; perhaps for the good reason that they know of none. Take it to old Puritanic Boston where they mob women, and our word for it, John C. could raise a mob to drive Mr. Horner and his family from the place, as they drove him and his daughter from Charleston. Remove it to New York City, and it is no better; to the Quaker city of "brotherly love," and it is worse—to Cincinnati, and hangman Foote could raise a mob to batter down the Capitol at once, if slavery should demand it. And should they bring it to Cambridge, there are men there who could mob a religious Conference,—a Jewish Sanhedrin or the Lords Supper, if they refused to drink whisky and have "niggers." Let us have a revolution, and it can stand where it is. A moral bloodless revolution.—Clarion of Freedom.

ABOLITION OF SLAVERY.—At a council of the Provisional Government, held on the 23rd of March, a decree was adopted definitely abolishing Slavery in all the colonies and possession of the French Republic.—The decree is to take effect two months after its publication in the colonies. An indemnity is to be granted to the slave owners, the amount and form of which will be fixed by the National Assembly. All traffic in slaves between proprietors in the colonies is interdicted from the day of the publication of the decree. All introduction by hire or otherwise of negroes in the colony is also forbidden. This clause is especially intended to prevent the introduction of negroes from Senegal, by any system similar to that of the Hill Coolies in the English colonies.

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Important Meetings.

Henry C. Wright, the Apostle of Peace, and Charles C. Burleigh, the eloquent Anti-Slavery Advocate will hold meetings at the following places, viz: at
Pittsburgh, Pa. June 15th, 16th & 17th
New Brighton, " " 19th & 20th
Louisville, Ohio " " 22d
Youngstown, " " 24th & 25th
New Lyme, " " 27th
Painesville, " " 29th
Chagrin Falls, " July 1st & 2d
Cleveland, " " 4th
Twinsburg, " " 6th
Richfield, " " 8th & 9th
Akron, " " 11th
Ravenna, " " 13th & 14th
Randolph, " " 15th & 16th
Massillon, " " 18th

The meetings at New Lyme, Cleveland, and Akron, will commence at 10 o'clock, A. M.; the others, on the first day of the meetings at 2 o'clock, P. M., subsequent days at 10 A. M.

The friends of Anti-Slavery and Peace are requested to make all necessary arrangements for the meetings, and give as wide a notice as possible. Now is the time to agitate.

Those owing for the Bugle, or from whom pledges are due to the Western A. S. Society, can avail themselves of the opportunity afforded by these meetings to pay to

SAM'L BROOKE.

P. S. An assortment of Anti-Slavery and some other reformatory books can be obtained at these meetings. Among the rest
DICK CROWNINGSHIELD,
THE ASSASSIN,
AND ZACHARY TAYLOR,
THE SOLDIER.

The Difference between them.

BY HENRY C. WRIGHT.
can be had. This Tract should be scattered broadcast over the country, as well as many other Books and Tracts comprising the assortment.

WESTERN ANTI-SLAVERY FAIR.

The result of the effort made last year by the Abolitionists of the West, to hold an Anti-Slavery Fair, was abundantly gratifying; and fully demonstrated the practicability and usefulness of the plan. The Call was promptly responded to by many, the avails of whose labor greatly aided the Western Anti-Slavery Society, and enabled it to prosecute its work with renewed vigor. The exigencies of the cause demand as much sacrifice and effort now as were needed then. The victory of Freedom is not yet won—the clank of the bondman's fetters has not yet ceased—American women are still chattelized and imbruted. The blighting influence that slavery has extended over the South and over the North, still exists—the Church is not yet purged of its iniquity, nor the State redeemed from its degradation. We therefore, friends of the Slave, appeal to you again—we appeal to your love of Liberty—to your reverence for

the Eternal principles of Right; and ask you to bring this year another offering that may be used for the dissemination of Anti-Slavery Truth—for the increase of Anti-Slavery knowledge.

No inconsiderable portion of the donations at last year's Fair, was derived from the Farmer, the Mechanic, the Merchant and the Manufacturer—they will not be as generous now as then, and each give ungrudgingly and liberally that which he has to bestow! Articles that cannot readily be transported to the Fair, may, with a little effort, be converted into money, or exchanged for goods that can be carried. Those who wish to aid in this work, need not be at a loss how to labor.—Where Sewing Circles are not already in operation, may we not confidently hope they will speedily be organized, that their varied gifts of beautiful and fancy articles may not be wanting?

The special object of the proposed Fair is to aid the Western Anti-Slavery Society; and all funds there received will be placed in its Treasury—no goods are solicited, and none will be sold for the benefit of any other object. Those who are willing to assist this Society in sustaining its various agencies for promoting Anti-Slavery agitation, for hastening the redemption of the enslaved, are earnestly invited to join us. We labor not for the advancement of any political party—for the furtherance of any measures that involve the aid of brute force. It is by the strength of moral power we would tear down the strongholds of oppression.—It is by establishing righteous principles we would secure for all an inheritance of Freedom. If you who profess to be the friends of the Slave, are really with us in this contest between Truth and Error—between Slavery and Liberty—we shall expect your cordial co-operation.

The Fair will be held at the time and place of the next Annual Meeting.

J. ELIZABETH JONES, Salem.
BETHEE M. COWLES, Austinburg,
SARITA BROWN, New Lyme,
ELIZA HOLMES, Columbiana,
MARIA L. GARDNER, Jefferson,
LYDIA INISH, New Lisbon,
JACK D. MCNEALY, Green,
REBECCA S. THOMAS, Marlboro,
MARIA WHITMORE, Andover,
MARY DONALDSON, Cincinnati,
ELIZABETH STEDMAN, Randolph,
HANNAH C. THOMAS, Mt. Union,
CLARISSA G. OLDS, Unionville,
ANN WALKER, Leesville,
SARAH B. DUGDALE, Green Plain,
PHEBE ANN CARROLL, Ravenna,
HARRIET N. TORREY, Parkman,
ELLEN CLARK, Wadsworth.

A NEW WORK.

I would say to my friends and fellow laborers in the "good cause," that I have prepared for the press, a work, entitled "*Modern Infidelity and Modern Christianity Contrasted.*" As to the merit, or ability of the work, I have nothing to say, further than this—that it will put into circulation a vast amount of Anti-Slavery and other truth, suited to the present time—under a phrase that will elicit both a ready sale, and a thoughtful reading.

Being desirous of placing this work in the hands of the reader, the public, the world, I solicit aid in the good undertaking in the following way, viz: any person advancing 25 cents shall be entitled to one copy; 50 cents, two copies; \$1, four copies, and so on to any amount that may be desired.

The work will cost in its execution probably from 15 to 20 cents. Therefore, each subscriber of 25 cents will leave in my hands a clear donation of 5 or 10 cents.

No person, however, need feel himself limited in his donation by the above plan, \$1, \$5, or \$10, will be thankfully received. If the friends will it, this book may be in circulation in a few weeks. I hope the friends at Salem, Marlboro, Randolph, Ravenna, Chagrin Falls, Lowellville, New Lyme, Canfield, Columbiana, Pittsburgh, Harveysburg, Cincinnati, West Middleton, and all other places, will club together and send on their aid immediately.

☞ All communications referring to this subject to be addressed to N. N. Selby, Byeville P. O., Guernsey Co., O.

I hope, dear friends, that you will feel interested in this matter, and go right to work. Let us push it through at once, and give another opportunity to such as are in doubt, to see themselves through their own doings.—

One of old said, "Behold how great a matter a little fire kindleth!" So in this case. A small amount from each person (who will be anxious to read the work) will send it forth in a very short time.

N. N. SELBY.

May 5th, 1848.

P. S. This book can be sent in every direction from the Anniversary, which is announced to be at Salem some time in Aug.

N. N. S.

Caution—Look out for an Impostor.

A colored man by the name of T. B. Taylor left Massillon on the 13th of March last with a gold watch and several hundred dollars of money belonging to our citizens, besides leaving the printer minus forty dollars for printing cost. This said Taylor is a large black man, can make himself appear honest, but can feign lameness or any deception for defrauding the people. The community wherever he may go, are warned against putting any confidence in his assertions, as he is a grand impostor and unsafe to be trusted in society. Said Taylor recently returned from the upper Lakes with considerable money which many suppose he obtained by some means that would perhaps entitle him to the Penitentiary or gallows. All papers who have regard for good morals will be doing a favor to community by giving the above an insertion.

Massillon, March 1848.

Are the Bitters Bit?—Information Wanted.

Under the head "Caution—Look out for an Impostor," in the last Bugle, I discover T. B. Taylor is advertised. Will the Massillonians (poor injured souls) inform us how said Taylor got possession of so many "hundred dollars" of their money? They are not noted for being easily come over. Did they not come the same game over Taylor before? How came the printer minus \$40?

Was it not for printing the "Grand Scheme" of gambling rascally, which equally implicated in guilt both T. B. Taylor and the Massillonians?

Let us hear both sides, neighbors, and see if it be not a case of pot calling kettle black!

BY L. MARIA CHILD.

That night, while Alice was eating her supper, Friend Goodman chanced to read aloud something in which the word heaven

Turn out every dog of 'em or we will burn it down over your heads."

Colonel Campbell was surrounded by victorious friends, and the next week she was

And truly, when the war had ceased, and

[*New York Paper.*

Frederick H. Vashon.